



**IMMEDIATE URGENCY FOR THE FORMATION
OF A WORLD'S ZOROASTRIAN ORGANIZATION
TO COMBAT AGAINST
OUR DWINDLING NUMBERS, AND TO ENSURE
OUR SURVIVAL AND OUR REVIVAL**

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By

RUSTOM C. SUNTOOK



SECTION I

**URGENCY FOR THE
FORTIFICATION OF OUR ZOROASTRIAN LIFE
ALL AROUND THE WORLD**

LET US AT THIS HOUR WEAVE OUT A NET WORK OF POWER
TO RESTORE OURSELVES BACK TO LIGHT AND TO LUSTRE:
BACK TO A RADIANT RESURGENCE OF OURSELVES

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ABSENCE OF A UNIFYING WORLD BODY

PART I

FORTIFICATION OF OUR ZOROASTRIAN LIFE AROUND THE WORLD

OUR FAITH, A BULWARK OF OUR POWER

LET US AT THIS HOUR WEAVE OUT A NET WORK OF POWER
TO RESTORE OURSELVES BACK TO LIGHT AND TO LUSTRE :
BACK TO A RADIANT RESURGENCE OF OURSELVES

Not untill we have *Co-ordinated, Combined and Consolidated* ourselves into a *SINGLE BODY*, and brought ourselves out as a glowing Unit illuminating with Light, Spiritual and moral, at different outposts of our existence, with Places of Worship established everywhere, shall we have laid roots for our Future Existence as a *Community, distinct and distinguishable in this World.*

Not untill all our Centres of abode around the world are brought into a net-work of *Cohesion, Unification and Integration*, can we advance, or even Exist as a World Community.

A PEEP INTO OUR PAST

Let us at this moment invoke the memories of our Forebears who first came to this land and kept alive the Flames of Zoroastrianism from being extinguished 1300 years ago and who with undying faith and fervour kept shining the Light of Truth and Purity as kindled by Zarathustra first on this Earth.

On the Western Coast of India they came and settled; thence fanned out far and wide over this sub-continent, and *established Places of Worship* in whichever remote town they went, and kept the torch of Zoroastrianism burning in peace and in prayers. So they lived and so they survived, and so they worked and so they thrived.

1300 years elapsed, but neither the passage of time nor the ravages of time eroded or corroded their hearts nor did it envelope them into any catastrophe, natural or otherwise, all for the Sublimity of the Faith they adhered to all along.

In order, however, that by reason of their number being infinitesimally small, their Faith from the very start may not be lost in a new environment through any unknown process of events leading to they being lost amidst a large populace, they very anxiously and with singleness of purpose sought to canalize their way of life in a manner as to maintain it characteristically Zoroastrian and thereby to perpetuate Zoroastrianism for all times to follow.

In this intent they achieved, as is witnessed today after a lapse of 13 Centuries the community having flowered into a distinct entity having conducted itself cordially with all and sundry all for the lustre of the Faith under which it all along guided itself, a Faith, which directed their thoughts essentially towards the spiritual side of Life a Faith which focussed their minds to invoke Ahuramazda the Almighty at all moments, in joy and in sorrows, in wedlocks and in death; a Faith which made them invoke the many angels in all their prayers to guide them aright on the path of Ashoi (righteousness) on this Earth, and to invoke the seven Ameshaspendas the Angels as symbolising the power of the sacred elements of Life, the Fire, the Water, the Earth, the Plants, the Planets the Sun, and the Heaven above as Sublimated by Zarathustra in his Revelation through His Songs of Gathas; and above all a Faith that invoked, Angel Sarosh to guide them aright in Life Eternal.

And so they clung to and followed steadfastly the Faith, as all embodied in the Book of Avesta that Zarathustra gave, and so they conducted themselves on to the path of thoughts and deeds, good and proper, invoking Ahuramazda at all stages for all that stood for spiritually high including thanks giving to Him at the moment of initiating every child of ours into our such faith through our Navjotes.

Secured in such a Faith they survived; and brought-up in such a Faith, we too are surviving. The influence of a Faith so lofty has inoculated in our very being a characteristic which till today is distinctive, and is securing for us a recognition world-wide in every corner notwithstanding our numbers.

PART II

**OUR PRESENT
OUR DWINDLING NUMBERS:
AN ALARMING FEATURE**

And whilst we cannot afford to lose our such distinctiveness, we equally cannot afford to lose any more of our numbers.

The causes that militate against our numbers today, are quite some few and varied, the chief amongst them being :

- (A) Our Boys' and Girls' wedlocks not clicking early, mostly because of the disparity between their Standard of Living and the Standard of Earning of the Boys in their early life.
- (B) Our Community's different Centres around the world not having formed themselves into a WORLD BODY skin to a Fountain from which can spring Incentives to revitalize and revive our youths continuously.

It is a very grave issue confronting our community today and from what frequent observations in this Country and abroad I have made, I am driven to remark that the paramount threat to our existence today is the *steady dwindling of our numbers*.

The most alarming part of it is that our girls, (and particularly the more educated ones amongst them), are tending to remain unmarried or to deviate elsewhere, whereas our boys, for variety of reasons lag behind; and even when such of those who are of higher calibre are sent abroad for higher education are mostly lost there if they choose to stay on there. This process is steady and continuous with nobody having considered anything concretely to arrest it, and no probe as to the basic causes of this drift having been made hitherto to combat it.

This is not a moment even of deliberating, as of acting; and acting as if in a moment of emergency; as the community is in fact passing *numberwise*, through a state of emergency.

The Basic causes threatening us :

The basic causes on an overall assessment that seems to threaten our very continuance as a community appear to be attributable to :—

- (1) *Our boys not marrying* in good time for a number of reasons, mainly economic.
- (2) *Our girls in consequence either remaining unmarried for long or tending to drift elsewhere.*
- (3) The absence of a World Body comprised of our several *Communities around the world* (including the notable one in Iran) to offer our *Unmarried* men and girls an *Organized machinery through which to contact and know one another* and to inculcate in them a sense of oneness, security and a

pride of belonging to a community wedded to a sublime and Scientific Religion.

- (4) The absence of a World Body which may *mobilise and co-ordinate all the resources*, Financial, Cultural, and Religious of the Community and keep them at the disposal of the members of the Community around the world for its safety and solidarity.
- (5) Our *Families everywhere* restricting their numbers to no more than one or two children (mostly because of (i) disparity between the present-day advancing Living Standards and Earnings, and (ii) acute housing shortage, particularly in India.
- (6) The absence of a World body with a purposeful intent to *illuminate our Community's Children* throughout the world with our *Supreme Faith* through a free circulation of pamphlets and booklets containing pictorial, poetic and other simple representations, to infuse in them a sense of attachment to and Pride for our Religion and the community.

Our present-day Parents : Not throwing light :

- (7) Our present-day Parents themselves being not too knowledgeable about the meaning and purport of the Supreme teachings and precepts of our Prophet Zarathustra are not imparting to, or imbibing such knowledge into their own children from childhood as to make them attached steadfastly to their Faith with a high sense of Pride throughout their lives.

As a matter of fact, if it were not for the *Sacred Institution* of our "*Naejote*" *Ceremonies* coming down through centuries and adhered to by us so zealously, the integrity of our community would by now have suffered badly, both with regard to its individuality and its Identity as a Religious Community.

Our Individuality through Ages :

It is acknowledged universally that variety is the spice of life, and if in this beautiful world of ours, life is charmed and rendered colourful by the existence of all varieties of people, different racially physically, temperamentally and religiously, it is equally acknowledged that a *tiny Community* like ours too is *contributing* admirably to the colour & *glamour of this world* of ours in this respect.

Enough tributes have been paid to it from all quarters, including the kind folks and the learned and sagacious scholars in this land and abroad, and little wonder if the religiously and the artistically inclined amongst them all have been expressing their interest in our existence as a Distinct Community.

Let us not therefore falter by losing our *identity and our individuality* as a *Distinct Religious Community*. It is just that *sense of oneness* as inspired by the sense of individuality that has sustained

us up, and it is the same oneness that has inspired us today to gather here together.

Our overall Resources : Basically Potential :

Let us not also falter to *mobilise all our immense resources* that are dormant, having remained untapped and uncapitalized; resources not only *Economic but Intellectual, Cultural and above all Spiritual.*

Heads of our World Community to Uplift our Boys :

Wealth that is *Economic*, as preserved in our various Endowments and *Religious Trusts* round the world; *Spiritual*, as enshrined in the Teachings of Zarathustra; and Cultural that is potentially amongst our youngsters, is all practically *dormant and inert*, only because *our Heads round the World* incharge of our funds have as yet not been struck with the idea to *combine themselves into one Body* to capitalize these to good account in order to uplift the position of our youngsters to *create a generating force out of them* by means of a wide-ranged system of incentives in all departments of life for them.

It is the mobilization of this wealth from these *three triangular sources*, Economic, Cultural and Spiritual which is the urgency of the hour if we are to save ourselves from any self-extinction.

Scattering Forces : Playing unnoticed.

Scattered as we are in this land and the world outside, and microscopic in number as we are, with

one Zoroastrian for every 7000 in India

and

one Zoroastrian for every 27,000 in this World,

we are getting more scattered, *paradoxical as it may sound*, with :

(i) our *Education advancing*, particularly amongst our girls, with availability of jobs for them round the corner, whilst an adequate number of Zoroastrian Boys of the *required standard* not being found round the corner for them, and

(ii) with the modern *means of fast Transport intensifying*, they being thrown (the boys and girls) far and wide, hardly to meet one another closely.

Remedial Measures : Immediate Urgency :

Since in the context of all my such observations, a treatment in this booklet has been made elaborating upon, and analysing the position of the community in the different pockets of its habitation round the world, with *Remedial Measures* suggested for each of them, I trust such a comprehensive treatment, which in its ultimate analysis aims at *fortifying our boys economically and culturally*, and therefore at enlarging the scope of our girls finding our Boys more comfortably, will go materially to *diminish the incidence of our dwindling numbers*, which we all cherish as our *Paramount Objective* to see happen.

PART III

PROBE INTO THE PRIMARY CAUSES OF OUR DWINDLING NUMBERS

OUR GIRLS AND BOYS in A NEW ERA with SCATTERING INFLUENCES

Being now on the threshold of a New Era, with life characterised as stated earlier, by:

(1) *Advanced Education*
and

(2) *Fast movements* of one's self by Land, Sea, and Air, influence that make for a community *scattered*, are under way, giving rise to consequences which are now working relentlessly to make for a community *already small, still smaller*.

This is what is happening with our boys and girls today.

OUR GIRLS

Paradoxical as it may sound, it may be stated again that, the *very higher standard of education* we are seeking to have for our youngsters, seems to have gone *by itself* to militate against our numerical strength.

This happens to be particularly so with respect to our girls who having once obtained higher education are often found to *outstrip* our boys in many fields by securing posts oft times more lucrative than the boys by virtue of they somehow displaying *better Personality, Academic Background, and better Application to work*. This happens to make the incompatibility between them and the boys noticeably pronounced.

They get quick Jobs

Soon after they graduate, they are in most cases picked up promptly by Concerns such as the Air Lines, Foreign Embassies, Big Hotels, Banks, Insurance and other Big Companies in their capacity as Personal and General Secretaries, etc.

This besides, opens for them outlets for going abroad and to other towns here, leading to a dispersion of our Community's girls far and wide, with hardly any corresponding number of Zoroastrians boys round the corner to contact them. This dispersion, at times

leading to detachment from their families and friends for a length of time, also becomes a contributory cause towards their deviating elsewhere, leading to the Community's numerical strength being undermined.

But Despondent

It is not just because of any disregard of their Parents or of their Religion that they unconcernedly choose to stray away, but it is because of desperation born of frustration for not finding enough number of Zoroastrian boys round the corner *and of a standard* despite being in quest of them, that they, if they do, do so. It is not without passing through a tormenting period of distressing thinking that they, if they do, do so.

It should be realised that it is the Girls who stick more devotedly to their parents' Religion than the boys. The irony of fate is that whereas it is the girls who in all circumstances are more zealously and effectively anxious to keep their children in their parents' Faith it is the boys who oft times are in different in this respect.

This all the more gives emphasis to the *urgency of our boys advancing in* life educationally whilst our girls are living in a state of despondency being in quest of the right type of boys of their liking, and not always finding them.

OUR BOYS

Our Boys on the other hand, in their anxiety to maintain a certain Standard of Living, procrastinate their decision to marry till they reach a certain *Standard of Earning*, by which time in quite a number of cases their ardour even to marry may cool down, or that they may happen to cross a marriageable limit.

Even such of the boys of the better-placed families who are *sent abroad* for higher education, in the event of their finding Conditions of Living and Standard of Earning, better there than here, choose to stay on there, they too, comprising the cream of the Community, *in the absence of our own girls* there are lamentably lost to our girls who might have been very well fitted to them here or there.

Thus, a two-pronged, cruelly designed attack seems to have descended upon our Community, with the best of some of our boys virtually lost there, and the best of some of our Girls much against their hearts' desire lost here, with a happy wedlock for either of them not consummating early.

This state of Affairs has been dragging along with no very serious concern shown by any one yet nor any remedial measures formulated by any quarter, High and Responsible, to arrest it.

THE BASIC REMEDY

ALLEVZATE THE BOYS

To combat this, as a measure of urgency, the one Remedy of all remedies in my opinion is to raise up the *Standard of our Boys by Elevating the Standard of their Education, and Personality* and to this end to mobilize all our Resources from all the world around, including all *Individuals, Trusts, and other Institutions* for this single purpose. All monetary resources as are available may all be put to maximum utility first for the Boys, as the Girls at this stage are already well-equipped in all respects, and pose no problem education-wise.

EDUCATION TODAY

GIVING RISE TO INCOMPATIBILITIES

Whilst our girls education-wise present no problem today, it should certainly be imperative to tackle our Boys' problems right-away now.

Higher education, it should be acknowledged, leads to sensitivity of choice; such sensitivity leading to incompatibilities in temperament, habits, tastes, likes and dislikes, and that out of a choice so restricted in a tiny community like ours, the possibilities of wedlocks clicking soon amongst our Girls and Boys get more relentlessly restricted.

The same education which put us in a vanguard of position in this Country in all departments of life, educational, health and economic, is the education which is militating against us number-wise today. The first effect of education leading to enlightenment, particularly amongst the girls, is *sensitivity* as stated above. Such sensitivity leads to demand for exactness and perfection; and such demand if not satisfied, leads to incompatibility as stated above in all spheres of life in a greater or lesser degree, including refinement or inadequacy thereof. Whilst the Community is still on this path of sensitivity, leading to delayed or restricted wedlocks, the one paramount approach to overcome our overall problem is to make the boys possessive of a *Brighter Personality, Physical Prowess and Dashing Spirit*, accompanied with qualities of *Discipline, diligence and dignity*.

To achieve this, where the parents fail, the paramount necessity is for the Heads of the Community, to take up the challenge and to furnish them (the boys) with all Incentives all-along their life's way, as elaborated later.

SOME OF OUR PARENTS

Whilst the progress that our Girls make through higher education should go much to their credit, the rate at which some of our boys cannot keep pace with the girls in education, and in Personality, *with perhaps no much fault of their own*, has in some good few cases, and to no little a degree, to be attributed to their parents, themselves, who might have been the poorly cultured and unpolished children of their own uncultured parents or the self-centred, pleasure-seeking children of their own too wealthy parents.

Themselves evincing little or *no affection* and adequate care for their own children, even as Zarathustra has enjoined upon us, and inculcating hardly any or no ideals in them, and submerged in ignorance and false values of life themselves, have happened to be incapable of infusing good thoughts and good impressions upon their own children in turn.

THE ONUS ON THE HEADS OF THE COMMUNITY

The onus, therefore, of rectifying this deplorable state of affairs, where it exists, appears to lie at this juncture entirely on the *Heads of the Community* who as the true and final Custodians of the Community have to pull the Community out of Fire.

No concerted action seems to have been taken so far, and unless, they be in *right earnest and in right time* taken now, no speedy prospects for the emergence of the Community from its present imbalance (between the Boys and the Girls) could be in sight.

Where the parents have failed, they (the Heads) *charged with trust*, may in any case step in. It is not the discharging of responsibility, legal or customary, associated with their office which alone ends up either with their Leadership or Trusteeship, but it is the Trust in its sacred and moral connotation enjoined upon them as Leaders or Trustees which demands of them effective and speedy action for the fulfilment of the overall need of the hour.

Therefore setting aside everything else, even the parents, *their own personal moral force has to be summoned to take up the charge to keep the home fires of the Community burning*.

The overall objective today of all the Heads of our Community combined, is to think in terms of our Boys and to raise up their potentialities.

It is our Boys who are going to be the Trustees of the Future, and its Custodians, its guardians, its Saviours. If the Heads shall have saved our boys, they shall have saved our Girls and the Community. This task of salvaging our Boys must be undertaken now, right now, most seriously, most assiduously, most tenaciously.

OUR BOYS THEMSELVES

OUR POTENTIAL SOURCE OF POWER

There are at the moment many decent and well mannered youths aspiring to advance, but who in the absence of any Incentive or Opening or Push, go despondent.

It is our Boys and not any money, who are going to be the Productive Units for the future. Money now lying practically sterile at many spots if put to our Boy's purpose today, is going to be the Productive Unit right today. It is the Aid today which matters, and not any money lying dormant for tomorrow; a tomorrow, uncertain, unreliable, deceptive and treacherous. Who knows what laws, even for Charity Trusts, can unforceably alter, and who knows what a catastrophe, natural or man-made, can subvert all calculations, and obliterate all provisions made for a Trust. Only the money *of today*, capitalised into knowledge with the youngsters, will go to ensure the power of the Community, intellectual, moral, and spiritual to remain enshrined within the Community for all tomorrows.

After the Community has died down, for whom will all these Funds be made available? As it is, the Funds if any, are used for the disabled and even the indolent, but hardly any, worth the name, *for the budding youths*. If only these youths are revived, they will *themselves be the Source, who will revive the Community's Funds and therefore the disabled and the Community*.

Let not, therefore, these moneys lie dormant any more and disappear *while still the going is good*.

These are *the Powers of Knowledge, that Zarathustra endowed upon to his Followers through his songs, the Gathas 6000 years ago*.

THEIR POTENTIAL WEALTH OF KNOWLEDGE
TO BE CAPITALIZED THROUGH
INCENTIVES

It is the boys who can lift up the Community; neither the Girls nor their elders. It is the Boys who have the energy, the potentialities, intellectual and physical, to move mountains if only knowledge is poured into their brain cells today.

Scolding, reprimanding, reproaching by some ill-advised parents will not do. From these they will turn away, run away, and go away their own way. Only a *tangible, attractive, encouraging* Incentive Scheme as drawn up by our worthy elders today will draw them in. Each Incentive to be in conformity with *what good they show all the way, right from the primary school stage to the Post Graduate, and even the vocational stage, till they are married, or even after they are married.*

We have to make our Boys *Learn and Live* and not *Live and Learn*, as otherwise it would always be too late. It is then only, that through their better finish that they will attract our Girls.

If only our Boys are Adequate, (in Learning and in Personality) our Girls will not remain in a State of vacuum. The responsibility for bringing this about devolves primarily now upon the Top-Groups of our Community round the World, more particularly in this land of India.

We must transform money into knowledge, for Knowledge alone is Power. Everything else is Fluid and Transitory and will liquidate itself, particularly the easily-inherited money unearned.

If therefore only the total Funds of the Community, virtually dormant in Trusts, and other Bodies, and of Private Individuals be poured out now to pull every Boy out of the rut he is in, into higher educational field, the problem threatening the Community will vanish virtually overnight.

All-out efforts must be made to fortify our Boys, by giving them heavy monetary *Incentives* for all their good performances in their academic career, and at every stage thereafter for their promising work in Fine Arts, Industries, Science, and in their Scholarly work on our Supreme Religion.

The rewards in the form of Incentives should be for *so many purposes* as to make them *within the reach of even an average Boy or Girl to generate in him or her an energy for work to do, and to attain the reward.*

OUR TRUSTEES

OUR OLD-TIME TRUSTS : NEEDING RATIONALISATION

Whilst admittedly the task of mobilizing moneys from the various Trusts and other Bodies may not be a smooth sailing because of the age-old stipulations embodied in the Trusts, they could still be mobilized speedily if only our Trustees themselves move speedily in the matter to make the Courts move. *Where there is will there is way*, and so also is the problem of our revival capable of solution where our Trustees and the Heads of other Institutions exercise their will to move the Courts.

Enthusiastic as the Trustees in their respective Trusts are in many ways to serve the Community well within the orbit of their Trusts there is no reason why they cannot go forward to move the Courts to enlarge that orbit.

It appears that scarcely any assessment has been made of our old-time Trust Deeds. How many of the good purposes as willed by the original donors have gone obsolete today. For instance, how many of our Agiaries, built in Bombay and elsewhere amidst pleasant, wholesome surroundings over 150 years ago are lying today submerged amidst dwellings, foul, filthy and insanitary with not one dwelling of a Zoroastrian seen nearby. How many other structures that similarly stood for other institutions look now dilapidated, unseemly, and uninviting, lying dormant, uncared for, unrepaired. This only because their Trustees have not moved themselves, nor have perceived the Community's loss suffered thereby. It is in instances like this that the room for Reforms comes in, as such ones are the cases which call for Reforms.

It is the Trustees of several such small Trusts steeped in ideas no longer profitable, incapable of comprehending anything that is rational, inheriting Trusteeship through birth, rigid in their stand, who can truly be called orthodox, needing to be rationalized.

OUR PRESENT-DAY TRUSTEES AT THE CENTRE : THEIR BURDEN

On the other hand Fortunately today we have at the Centre (the Parsi Panchayat in Bombay, and the All India Federation) new comers conscious of such Reforms, and who with that very object of ushering such Reforms appear to have joined the present-day Trust, for instance, to transform such stagnant Capital into cash or new Houses for our youngsters who are today even delaying their marriages because of Housing Shortage a very grievous consequence for our community.

Overburdened as they are, with their own manifold Private and Professional duties, it redounds much to their credit to carve out much of their precious time for the Community's welfare. For example, reference has to be made to the devoted work that Chairman Mr. Boman Behram himself, in collaboration with his younger colleagues, is doing to alleviate the Community's problems, particularly related to Housing, ~~to~~ so ceaselessly, so dedicatedly.

Notwithstanding this, it should not lead anyone thinking that they have no other expressed programmes for pulling the Community out of mire. It is for this purpose that they have convened the world Conference to find solutions for problems, amongst others, of our Dwindling Numbers, and fortifying our Boys solidly, and for that purpose to create a World Organization of a permanent character, mobilizing all views from all quarters, and to make it function in accord with a judicious harmonization of all such views to be brought into execution at moments suitable from day-to-day.

A WHOLE-TIME TRUSTEE MAY BE DRAFTED

As I have noticed, our trustees's greatest foe is *want of Time*. Without a *wholetime* devotion to Executive work for the Community's affairs not much can be done. The task is too onerous, and one demanding a *whole-time highly-paid personality* with highest qualifications in Sociology, Statistics and Economics, to work in Collaboration with the Trustees as a Co-Trustee himself with a *creative drive of his own* to uplift the lot of the Community in manifold directions.

OUR INDUSTRIALISTS

It is ~~that~~ ^{very} distinctiveness which has released all forces, humanitarian and moral ~~even~~ from the minds of our men of mark in all fields, to establish and extend Social justice ~~into~~ all. It is these forces in their mental make-up which have impelled our Individuals pioneers the Tatas, the Wadias, the Godrejs ^{and} the like to first reserve safeguard, medical, housing, ^{and} free education for their labourers, before even allocating profits to themselves. It is because of this that despite being invisibly small in numbers, we have been the object of admiration and no envy, all for the Sublime Faith of Zarathustra which has ~~guarded~~ ^{guided} us.

Right is right and wrong is wrong. No human cleverness however subtle, can by-pass this. Only the path of Righteousness as Zarathustra enjoined upon us can deliver the goods.

SECTION II

PART I

**OUR VARIOUS ASSOCIATIONS
AROUND THE WORLD
THEIR EFFORTS AND THEIR ASPIRATIONS**

PART II

**URGENCY FOR A WORLD'S
ORGANIZATION OF YOUNG ZOROASTRIANS
A VITAL MEASURE FOR REVIVAL**

PART III

**IMMEDIATE URGENCY FOR THE
LINKING UP OF ALL ZOROASTRIAN BODIES
A VITAL MEASURE FOR SURVIVAL**

SECTION II

PART I.

OUR VARIOUS ASSOCIATIONS AROUND THE WORLD THEIR EFFORTS AND THEIR ASPIRATIONS

A

Our Position around the World Today

ZOROASTRIANISM CAN SURVIVE IF ONLY ZOROASTRIANS SURVIVE

Zoroastrianism can even REVIVE if only Zoroastrians in their numbers around the world can Revive. If this be not the basic approach with which a World's Conference be convened, all other resolutions piously passed will have gone to the winds.

The gravity of this truth gains greater urgency when one or the other member of this Community of ours by virtue of its *traditional trend for venture* into far-flung lands is today found settled in one or the other far-off spot of this World.

A COMMON FAITH HAS KEPT US WELDED TIGHT TOGETHER.

It is a matter of gratification and pride to say that every Zoroastrian in every far-off spot is a *source of strength unto another* in every other far-off spot of this wide World. He is a God-sent host, a guide, a protector, a relative, and the community's Ambassador, so to say, to every Zoroastrian in this outstretched world by virtue of the affinity, natural and deep-rooted, springing from the *Common Faith* of Zarathustra that he follows.

This is what makes him yearn for and welcome every other Zoroastrian that appears on the scene from any quarter. This is what brings about an *automatic bond* and keeps the Community welded tight, no matter how much afar each member of it be; the *basic medium* of such a bond being the distinctive *Faith of Zarathustra* that he in his heart harbours.

Paradoxical as it may sound again, the very *smallness of this Community* is so to say, a *compelling bond of Oneness* as engendered by a Common Faith. It savours of a Family Tie, compelling over centuries, because of the smallness of its numbers and *Oneness of its Faith*.

CANNOT, HOWEVER, AFFORD COMPLACENCY :

This, however, cannot lull us into any complacency. Few as we are, *we cannot afford* to be fewer still. This is where the urgency of our *expanding and reorganizing ourselves abroad* assumes a serious colour.

It may not be forgotten that the bulk of our World's Community is centered in the City of *Bombay alone*, a very concerning and precarious a situation; as, if by any undreamt of *upheaval*, the city is engulfed in a catastrophe, natural or warlike, a bulk of our World's community can vanish overnight; Greater reason therefore that our *Pockets around the world* should receive serious attention to be enlarged, invigorated, and fortified.

B

Our New Adventures Abroad

The New Emigrants

THEIR FERVOUR :

Just as after arriving since nearly 1300 years in this land, the Zoroastrians (the Parsis) fanned out farther and wider within this land and elsewhere, so also today through a *spirit similarly venturesome*, they have been fanning out in the world outside since the last 30 years in particular; and just as they clung steadfastly to our Sublime Faith all through the 1300 years, so also *it is most heartening* to find our brethren abroad today, as I have noticed, evincing the same zeal and ardour, busy setting up Associations and Cultural Houses to *perpetuate and proliferate our Sublime Religion* in all its meaning *and its essence*, as our forefathers did. There is a deep fervour in their heart to maintain their *identity as Zoroastrians*, and how energetically and enthusiastically they are engaged in promoting their avowed purpose in *furthering the religious and cultural progress* of our Community in their respective spheres is evident in the very studiously and methodically turned out Bulletins they issue periodically promulgating in them all the pious purposes for which they are working.

THEIR ZEAL TO PERPETUATE & POPULARISE ZOROASTRIANISM :

Picking out only a solitary instance, I may reproduce herein, in abbreviation, the wordings of the Preamble of the Constitution of the Zoroastrian Association of Quebec, wherein, *inter-alia*, they recite :—

"We, the Zoroastrian inhabitants of the Province of *Quebec*, realizing the need to *Protect and Proliferated the rich, Religious,*

Cultural and Historical Heritage of our forefathers from gradually, disappearing, and further having concluded that this could only be best achieved through united action, strength and resources, the members of this faith, invoking the blessings of Ahura Mazda, have therefore created as a primary nucleus an association to execute and promote the objectives as set forth in Article 3 hereunder :—

OBJECTIVES :

- (i) To acquire, maintain and upkeep a "Zoroastrian House" *having preferably a place of worship, a Religious Library, and a Meeting Hall.*
- (ii) To promote and disseminate amongst the Zoroastrians of Quebec the *teachings of Prophet Zarathustra.*
- (iii) To organize, supervise and have performed religious ceremonies such as Navjotes, Marriages, Jashans and Ceremonies related to deceased Zoroastrians.
- (iv) To acquire, maintain, and upkeep burial ground(s).
- (v) To maintain and perpetuate the proud Zoroastrian traits and traditions.
- (vi) To celebrate Zoroastrian Feasts (Jashans).
- (vii) To receive, acquire and hold gifts, donations, legacies and devices.
- (viii) To organize games, outings and music and all varieties of funs for children.

Nothing goes to implant in a child's mind an everlasting fondness and pride for its Community and its Religion than this last approach to make a child attached to it all its life.

At another stage again our friends at *Toronto* in the Province of Ontario, Canada, passed a Resolution in April 1975, declaring their purpose :—

"To establish a Centre which would help preserve our ancient heritage and culture through the study and practice of our social and our religious customs and traditions."

and many other resolves in furtherance of its.

Each Association Around The World

(a)

AN URGENCY FOR GREATER COHESION :

Admirable as have been the efforts made by the Heads of each of our Associations abroad, a practical difficulty that seems to be confronting them, is the *divergence of localities* in which the individual families live and *inadequacy of their Funds*. This comes in the way of a unifying tendency.

It is however heartening to find that the *present-day children*, wherever I went, *have crined greater interest* and greater inquisitiveness to *know and understand* the truer and deeper meaning of our Religion, and to imbibe it *if properly explained*.

I may take the opportunity at this stage to state that in this respect the Heads of some of our Associations, as for example, our worthy Lady Dr. (Mrs.) Kutar in London and her committee with the patronage of our versatile lady, Lady Frany Bomanji, Dr. Buzardjmehr Mehr in Tehran and others elsewhere such as at Toronto, New York etc. as the Presidents, have been pouring out in conjunction with their colleagues all their energies and ingenuity to draw as many children of the community as possible on days auspicious to make them participate in joyful gatherings, indoor and outdoor games, and to make them fond of and attached to our community and our Faith in all its beauty for all their life.

(b)

RESPONSIBILITY OF EACH ZOROASTRIAN RESIDENT TO BECOME MEMBER OF THE ASSOCIATION

Whilst such Chiefs of our Associations abroad are doing such meritorious work, the paramount duty on the part of each and all Zoroastrian *Residents* in each of the Centres on the other hand is to weld themselves tight together for their own *personal security and the Community's survival*. No Zoroastrian abroad, whether a member or not, in times of misfortunes and mishaps finds himself uncared for by the Heads of the Associations concerned ; in sickness or in death, in distress or in trouble; and yet cannot be indifferent even to be a member of it whilst he is well-off and well, and cannot for his own safety afford to shirk off his such duty.

(c)

EACH ASSOCIATION TO INVITE EVERY NON-MEMBER RESIDENT AT
FUNCTIONS.

On the other hand as a measure of safety for such non-member individuals and for the Community's survival, may I urge these our Associations :—

(1) To gather *statistics of the number and the names* of each member of the community at their Centre.

and

(2) That though all the members of the Community at their respective Centres may not be the members of the Association may I urge that a practice be initiated whereby *even such non-members* of the Association concerned may in any case be invited by the Association *at all its functions*. Such practice will within a short time evoke an instinctive response from all such non-members for their own pride to become members; and will gather momentum as times goes on, *particularly when the children* of such non-members once interested in certain functions, would more effectively wish their parents to be the members. The number of visitors at functions once swelling, would make the membership swell by itself. *The Community once consolidated, will by itself become self-regenerating in number and ardour.*

And whilst I urge our existing Associations at each Centre to so invite non-members also for a while, may I point out emphatically that, as in every thing else in life, money makes the mare go, so also in their efforts to make their Associations really attractive, our Chiefs there also have the problem of finding the necessary Funds to defray the various expenses involved in organizing the various functions. Unless there be something *really attractive to look forward to for merriment and mirth*, the youngsters in particular there will not be interested to become members. Items like Tennis Badminton, music, concerts, dancing etc. alone can *goad the youngsters* to come forward and meet one another.

Since the object of a world Conference is to fulfill the paramount purpose of bringing in the youngsters of the world's Community together, a device for the provisions of Funds for this purpose may be found and arranged by the Conference itself.

IRAN
A FOUNTAIN OF INSPIRATION
and
A LAND OF POTENTIALITIES FOR
THE RESTORATION OF ZOROASTRIANISM

In the triangular field of our existence with its outposts in this Country, the West and Iran, if there be any land that offers the most promising potentialities for the revival of our numbers it is the ancient land of Iran itself.

I find a definite and clear-cut vista opening for all Zoroastrians with Shahen-Shah Aryamehr himself being in ardent scholar of ancient history woven round the days of Zarathustra and having released hundreds of Scholars in the Universities to revive the culture and spirit of ancient Iran. There is a future for all Zoroastrian replete with potentialities, if only we accelerate the pace of our contact with Iran in all departments of life.

I have seen that the present day generation is greatly interested in knowing its ancient past, thanks to the influence spreading amongst them to make them realize who their ancestors were, and of what religious origin they were. It only requires a *systematic* and sustained efforts on our side to make ourselves felt there and this has to be done *not through* any propaganda method but through a simple method of cultural and social contacts, sustained and continuous.

It just requires relating the past story, and the listeners themselves will be animated to make a start to finish the job. Today there are already hundreds of scholars doing Research work into the past, and though not officially Zoroastrian, are reviving Zoroastrianism, through no propaganda, but through sheer exposition of the fact that the whole of Iran was all along Zoroastrian. Already our calendar months are called by the same names as we do, and already in the schools and colleges everywhere the story of our ancient monarchs and of Zoroastrianism and what it stood for is told in the Text books. If our part of the job as a community in supplementing the work of the scholars there be played by us all

with all tenacity, quietness, but promptly, effectively, and above all *continuously*, the very danger, numberwise, that faces us will soon transform itself into a day of promise.

In this connection grateful recognition of our worthy Zoroastrian stalwarts there, e.g. the princely philanthropist Arfab Rustom Guive, and eminent Scholars and Parliamentarians Dr. Farhang Mehr and Dr. Buzurg Mehr, and Mr. Mehruban and Paredun Zarthusti performing their yeomen services on their side, in Collaboration with Mr. Peshotan Nargolwalla and his colleagues on this side, may timely be made here.

It may equally be recognised with great appreciation what good and meritorious work our friend Mr. Rashid Shah Mardani is carrying on there his untiring efforts at bringing into consciousness thousands of Iranians there their ancient Past and Faith, and with what tenacity of purpose he is endeavouring to re-kindle amongst them the precepts of Zarathustra to reclaim them into our fold.

It may most emphatically be added here that if there is any Zoroastrian outpost as strong financially, if not numerically, as that of India, it is that of Iran itself, thanks to the dogged Defenders of our Faith there through Centuries. For the rest of the World's Zoroastrians to function in company and in Collaboration with them today could now be a matter of pride and privilege. Generous and open-hearted as they are, their association in working conjointly with all others in a World's Organization of Zoroastrians, would be a source of Power and Inspiration indeed.

FOREIGN SCHOLARS

Amongst scholars in countries abroad devoutly dedicated to the study and the unfolding of the essential revelations of Zarathustra may I mention with grateful recognition the names, amongst others, of Dr. Hinneals of Oxford, Dr. Oxtoby of Toron to Dr. Kulke of Germany and a good few others.

PART II

IMMEDIATE URGENCY FOR A WORLD'S ORGANIZATION OF YOUNG ZOROASTRIANS A VITAL MEASURE FOR REVIVAL

(a)

THE STATE OF OUR YOUNGSTERS ABROAD

It should not be forgotten that our Boys who have been in the past sent out abroad by their parents, have been primarily of above the average intelligence, holding out high promises of advancement in life; and when in absence of Zoroastrian Girls or of Zoroastrian influence around them have happened to meet non-Zoroastrian Girls there, they along with their children, because of their weakness not to bring up their own children as Zoroastrians, who could again have been the Flower of the Community, have been lost there, and lost for ever. In fact, they themselves did not know clearly where exactly they stood and what future in the Religious or Spiritual field held for them because of the absence of our Zoroastrian influence.

I may however with all emphasis point out here that such of the Young Zoroastrian young men and ladies I have come across, have invariably evinced *instinctive attachment* to our sublime Religion; but in the absence of a definite anchor, such as a place of worship or of the continuity of influence from our Cultural and Religious Institutions in the respective Centres, have found themselves detached. And thus in this fashion have many previous of our precious generations of Zoroastrians there gone out of our fold, all for the fault that has been our own in not establishing our links or our places of worship there.

That each Zoroastrian boy abroad including those from Iran feels lonely and lost, and that by instinct is in search of the company of a Zoroastrian girl wherever she be, there is no doubt; but when he does not find one, feels indeed despondent and even despaired, and if he ultimately makes a choice of a partner other than a Zoroastrian girl, the consequential dent in the number of the community *in the absence of a Zoroastrian influence in the form of a place of Worship or sufficient Zoroastrian friends* around him is the outcome.

Even such of those boys here or in Iran who come back to find a Zoroastrian girl to marry, find it difficult to achieve this purpose immediately as:

(1) they generally get their leave for a period restricted to 3 to 5 weeks only, and

(2) in quite a number of cases the girls themselves show indifference to go, because of their so-called concern about doing domestic

work or facing rigours of winter etc. there. These fears, I feel are by and large illfounded.

(b)

THE YOUNGEST OF THE ASSOCIATIONS THEIR ANXIETY

And whilst in the older and larger centres like London, sound and solid efforts are being made, those in our newly established centres such as U.S.A. and Canada, for reason of their size being too tiny, are being made with a *new colour and drive* they consider more urgent. These amongst others include associating non-Zoroastrian wedded to Zoroastrians on occasions auspicious and religious to participate in the various ceremonial and ceremonies, and also incorporating their children in our Faith through Navjotes and other prayers.

These Associations besides having further found much to their dismay, thousands of Zoroastrian boys and girls having gone from India and Iran for higher education in the last 100 years to the West and in the *absence of enough number of Zoroastrian girls and boys and places of worship* having been disintegrated there along with their own lovely children to the extent of atleast 10,000 by now, have started thinking gravely *whether it is not hazardous for the survival of themselves* there not to liberalize their own thinking on this aspect of their life there.

They further maintain, as logically correct, that if *Zarathustra himself preached* before a stock which was essentially of *Aryan Origin*, it would not be a different stock as has moved Westwards over the Centuries, which they would be *continuing to retain and incorporate in their fold again*. They further hold the view, biologically proven, that such an incorporation would conduce to their newer generations turning out to be so much better in physical vigour, vitality and ingenuity.

In a bid to enlarge the scope of their own circle, and out of an anxiety not to allow themselves to vanish away, these newly established Centres there, have therefore understandably considered it as an act of urgency and expediency to think on these lines.

(c)

THE CREATION OF A WORLD'S YOUNG ZOROASTRIAN ASSOCIATION THE ANSWER

Whereas therefore, our different pockets abroad in their own individual lines of thinking are all endeavouring to forge ahead in their Common Purpose to promote and perpetuate our Faith, an overall measure of a vital nature to be *conjointly taken by all our Centres* around the world at *forming an Association* of all World's Young Zoroastrians, (as dealt with hereafter, under Part III page 29 *is imperative at this moment* to overcome in a major way the dejecting problem that is facing our youngsters today.

PART III

IMMEDIATE URGENCY FOR THE LINKING UP OF

ALL ZOROASTRIAN BODIES

THE WORLD OVER

A VITAL MEASURE FOR SURVIVAL

Spiritual Existence a Prerequisite

Not until a Community has founded itself primarily on the bedrock of its Spiritual Existence, can it even *command any recognition* by the world around, or can be known to be anywhere in Existence.

It was just their Spiritual approach that first impelled our forefathers in this land to establish places of worship before everything else, as they very sagaciously knew that not until a nucleus of the Community's Centre in every town (an Agiary etc.) as a place of worship to draw one and all instinctively to it, was established, no numbers, large or small there, were to be of any enduring value. Were it not for their such conviction, all our co-religionists in the past would have long since been scattered, and there would have been virtually no community of Zoroastrians in the World left for us to meet together.

This is what exactly we did in Iran too, and this is how we survived there notwithstanding all vicissitudes; and this is what our good brethren in Europe, America and Canada too are seeking to do today. This is why they fear that without being distinguished as a distinct Community to be respected as belonging to a *distinct Faith*, not only that they would be living as unknown obscure citizens, but that, they would be even *branded as second class citizens of no social status* till they live.

In other words they would either be living as unknown second class citizens or that their progeny would die out in the subsequent generations.

Round a place of worship, on the other hand, they would *Survive and Revive as a Distinguished recognizable Community*. This is what happened in India, and this is why we survived and shone out as a Distinct, recognised Community.

Our Three Primary Objectives

ACTIONS FOR US TO TAKE

Whilst the numerous causes that are responsible for the various problems that beset our Community today have been amply enumerated in the initial Part here, the Three Specific Subjects that call for *Immediate Action for the World's Body* to take up may be mentioned as:

A: ECONOMIC

The *Mobilisation of all our World's Resources Economic* to safeguard every Individual

B: SOCIAL

The *Organization of a Machinery to make our Unmarried Boys and Girls around the world to contact one another closely* and thereby to arrest our Dwindling Numbers.

C: SPIRITUAL

The Establishment of our *Houses of Worship* all round to safeguard our Faith, (already dealt with earlier)

and for all these purposes

The setting up of a *Machinery for the World Body to Function continuously* round the year, to meet personally atleast once in a year.

Action A

Economic

MUSTERING OUR ECONOMIC POWER

Mobilization Of Our Resources

INCENTIVES TO PROMISING INDIVIDUALS

To elevate the degree of Education of our Boys and to facilitate for them all opportunities in life, it is urgent to offer them *varieties of Incentives* and even for married men, for all good Performances done or promised to be done, in fields:

(1) Educational (2) Industrial (3) Artistic and (4) Technical in any part of the world they may be.

For the implementation of these Incentives all the Resources of the World's Community from all sources to be mobilise, and to this end.

To Raise Funds

(i) From each and every earning member of the Community round the world through a form of *Compulsory Contribution* in proportion to his or her income, through the respective Association in the World.

With an impressive appeal made personally or through a letter to each and all of our Private Individuals round the world as to the threat that poses the Community, a spontaneous response from them can surely be expected.

(ii) From all various *Trusts* and *Institutions* round the world.

(iii) From Special *Donations* by large-hearted *Individuals* having goodwill of the Community at heart.

Quite a goodly section of the Community is *very well off*, even affluent; but in the absence of an organised awareness brought home to their minds by an Apex or other Bodies of the Community about the general setback to the Community, they have not happened to know and come forward to contribute their own to help remove such setback, as surely, they would respond most heartily if so made aware.

In this last connection the example of our worthy Patron Arbab Rustom Guive of Tehran may again be cited as an instance, who only recently has donated a princely sum for the Building of the Zoroastrian House in New York. There would certainly be coming forth many an enthusiastic Zoroastrian both from Iran, India, and elsewhere too, if approached with all these facts about our Community's ills being ventilated before them.

INCENTIVES:

THEIR SIZE.

The Incentives designed to be given may be of any denomination ranging anywhere from say Rs. 100 to Rs. 1,000 a month for education in India, and more outside India. No straight payment of any value whatsoever to anyone in any case, but only an Incentive against proof of *performance done or offered to be done*. For Incentive in fields other than academic, they may range anywhere from say Rs. 2,000/- going to Rs. 10,000/- or more.

There are many an aspiring young men, who either before, or after the completion of their academic courses are anxious to make their headway in life in lines their aptitude urges them to make, such as, in all types of Industries, Arts, and Culture, but are thrown back for want of Funds. The Central Bureau of the World Organization headed by a *highly qualified* Individual, highly paid, may report on the deservedness of each Applicant to the Executive Committee of the World Organization, for the time being functioning for its sanctioning an Incentive of a denomination as found desirable.

JOBS INTERNATIONALLY SECURED

Further assistance of an economic nature designed to be given should be to receive Applications from all Zoroastrians, men and ladies, married or unmarried for jobs required, along with their credentials, and to pass on the information to all the existing Associations around the World to assist.

Action B.

Social

A MACHINERY FOR WORLDWIDE CONTACTS AMONGST YOUNGSTERS

A NUCLEUS OF A WORLD'S ORGANIZATION OF YOUNG ZOROASTRIANS

Side by side with the urgency for consolidating and fortifying all our Associations abroad in all their Religious, Social and Economic aspects is the urgency for bringing *immediately* into being *A WORLD ORGANIZATION OF ALL OUR YOUNG ZOROASTRIANS* everywhere in the World.

A parallel and an equally vigorous drive at bringing in a close and rapid Association of all our Zoroastrian Boys and Girls in all parts of the world, in India, England, Iran, Canada, U.S.A., Toronto, New York, Karachi, Delhi and the rest, requires to be urgently carried out.

Such Centres should be such as would constitute an *automatic home* for every young man and girl that may happen to visit these cities even for a while. The Centre must not only be deemed by them as a home of accommodation to go to, but as a *home of their own* to go to. Everyone who would go there would not only feel at home there but would find it as an *outlet* for his or her matrimonial instinct. Such Centres should be for the benefit of men upto the age of say 39 and of girls upto the age of say 37. It should not ever be forgotten that today, not only abroad but even within India, *our Zoroastrian Families have got too scattered to find opportunities their boys and girls to come together and to know one another. Our number is too small, the World is too large, and our Community too scattered to allow our boys and girls to come in contact with one another or even to know their existence.* This is one of the paramount dangers confronting our Community, and is mercilessly contributing towards its further dismemberment whilst small in number it already is.

It is precisely for this reason that our *Community's Centres at different major spots in the World* need to be fed and energised with Social, Cultural and Religious Power if we are to arrest a further landslide.

To make the Organization a vibrant, attractive and self-sustaining one, a nominal fee for the men only *but no fee* for the Young Ladies be kept.

Action B.

Social

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To make the Organization a vibrant, attractive and self-sustaining one, a nominal fee for the men only *but no fee* for the Young Ladies be kept.

There could be no more effective a manner and a *media of bringing into contact* all unmarried Youngsters of the Community round the World than this.

Such an Organization to be *totally independent* of any other existing Body for all its day to day moves or purposes, but may by a natural link of Religious affinity be in happy contact with the World's Apex Body, the Organization of World's Zoroastrians, for the formation and functioning of which I offer my scheme as follows hereafter.

As to how such an Organization should itself function, with a continuous contact of all Centres with one another, I may suggest it may function on lines parallel to the lines on which our Apex Body the World's Zoroastrian's Organization may function, and though totally independent of its may in the interest of economy or expediency, seek to have in each Centre a place in the same Bureau in which the World's Zoroastrian's Organization is functioning.

As the very object of a world organization is to ensure the Survival and the Revival of this tiny Community of ours, may I urge that due emphasis be given to the successful establishment of this Young Zoroastrian's Organization as the natural and compelling offshoot of such a world organization.

This aspect of the Community's move for its Revival is so vital that it *cannot brook any delay* if the world organization is to prove itself to have been profitably established.

Action C.

Spiritual

ESTABLISHMENT OF PLACES OF WORSHIP

As the ardour and zeal of our co-religionists at the different Centres of the World in establishing places of worship and to proliferate our Sublime Religion is already in working as amply elaborated earlier, it requires no mentioning how imperative it is for us to express our Unity of purpose in this regard. For our various Centres to strive so zealously on their part is evidently one part of the total effort required, whereas our working at the Central Bureau collectively from day-to-day here had to be the other part of this effort.

Our friends there have the zeal and even the money, but surely not adequately the materials and the men to function and sustain them up our such places of worship.

VISITS OF LEARNED SCHOLARS/PRIESTS NECESSARY

This gives further support to my idea that as many of our learned Priests from India and Iran should be sent to various Pockets of our community as frequently as possible, whereby our younger generations both married and unmarried be *enlightened and made interested* in our Sublime Faith, and that any further drain from our Community may be arrested.

As far as deputation of our Learned Priests is concerned, they should in my opinion be sent by our Apex Body here, the Federation and by the Zoroastrian Anjuman in Iran, once in a year, to visit not only one, but all the Pockets of our Community in Europe and America. The information about such Priest(s) visiting there may be sent well-in-advance, whereby the Parents there may keep ready their children for their Navjotes and the younger Couples be ready for their weddings. The expenses of such annual trips would be self-supporting and inasmuch as the payments for the performances of such Navjote and other Ceremonies at all such Centres would by themselves more than cover the expenses of the trip of the Learned Priest going there. Such Priests may concurrently give the meanings of our Navjote Prayers, and also set up a programme of simple-worded lectures, good for influencing the children in particular.

THE WORLD ORGANIZATION

THE SETTING OF A MACHINERY FOR LINKING UP OF ALL OUR WORLD CENTRES

A. Its Structure B. Its Functions C. Its Finances

ITS STRUCTURE:

A SINGLE WORLD BODY

The first and foremost procedure would have to be the *Linking* up of all our World Association through a net-work of contacts, and from a *focal point* which may be *any Centre* chosen as the Headquarter for a period.

All the Associations, big and small would have to contact one another *through correspondence* and a *Common Magazine* issued by the Centre at the Headquarter.

As each Centre like Bombay or Tehran or London or Toronto etc., assumes an importance of its own by virtue of its individual speciality, it would obviously be desirable to have each of these as a Headquarter to function for say 2 years alternately, so that the public interest in the Organization as a *real World Body* may be sustained up, and even the expenses of travelling by the Committee Members of this Organization may be evenly distributed.

ITS CONSTITUTION:

As for its Constitution, it will be comprised of the Various Associations as a whole, whereas for its Functioning, its Executive Committee will be composed of the President, and Vice-President of each Association assisted by their respective Secretaries and for its actual day to day executive actions will function naturally at the Centre assigned as the Headquarter for the 2/3 years period as decided upon.

ITS FUNCTIONS:

MAGAZINE OF THE ORGANIZATION

The Secretary at the Headquarter in operation, may invite the monthly and bi-monthly Bulletins as issued presently by the various Associations, and may incorporate into a Magazine of his own, extracts or ideas as gathered from such Bulletins so as to ventilate the views of all the Associations to be available to all the readers of the Magazine round the world.

Such a Magazine as published under the Joint auspices of the World's Associations would constitute a *Joint Voice* of the whole Zoroastrian Community round the world.

(a) INFORMATION ABOUT FAMILIES:

Such a Magazine, besides the contents from each Bulletin from each Association and from any Private Individual, should contain information about the *avocation* and *location* and the name and age of the *member* of each and every Zoroastrian family in each part of the World.

(b) A MEDIUM FOR YOUNGSTERS:

Through the medium of such a Magazine we will *Cement Ties* between all the *World Centres* by co-ordinating their activities and will then be able to pass on such statistics to the World's Organization of Young Zoroastrians to enable all unmarried men and girls in the world to know and meet one another. It is through such a meeting ground that the consolidation of the Zoroastrians all over the world will be assured.

ITS FINANCES:

DEFEATING ITS OWN EXPANCE

The *Funds* for its *compilation* and of the *emolument* of the Secretary himself and other expenses may be gathered from the fees of the Magazine itself, and from the contribution of each Zoroastrian Association in Conformity with any agreed formulae, if any deficit there be.

Convening World Zoroastrian Conferences:

Such a World Organization would automatically be the *Voice and Forum* for all pockets of Zoroastrian Organizations and would render the task of convening the *World Zoroastrian Conferences* easier and more frequent and regular unlike now.

Establishing Recognition with the U.N.O. :

It would above all *facilitate the idea of securing from the UNITED NATIONS ORGANIZATION* the recognition of:

- (1) *The Zoroastrian Community as a World Body* and
- (2) *The Zoroastrian Religion an eminent amongst the World's Prominent Religions.*

Our proceeding on these lines, and our promptly taking up the Immediate Implementation of these measures will alone have *Saved us, nay even Revived us* as a Colourful Ancient Community.

RECOMMENDATIONS

for the World Organization

After all the Analyses made in this Thesis on our Community's position around the World on aspects, ECONOMIC, SOCIAL, and RELIGIOUS, and suggestions made for solutions of the problems arising therefrom, it would appear appropriate to express them in the form of Recommendations Summarised below:—

RECOMMENDATIONS SUMMARISED

The first and foremost problem confronting our Community being our Dwindling Numbers, the paramount measures to be taken have to be:

A

IN FIELD ECONOMIC

To elevate the Position of every Family, and for this purpose.

(a) To grant adequate Incentives to all deserving Boys for all good performance *during Education* and in Fields *thereafter*.

(b) To allocate a uniform monthly amount to every Family in the world for each child after the Navjotz of its 2nd child is performed, so as to sustain up a desirable standard of living for the Community and to arrest its dwindling numbers. (unless not desired by the family itself)

(c) To Secure Jobs for all young men anywhere in the world through the Centres they belong to.

B

IN FIELD SOCIAL

(a) To promote and encourage in all manner possible, (including assisting financially, if need be) the aims and objectives of the World Body of Young Zoroastrians to contact one another.

(b) To grant Incentives to deserving Zoroastrian girls to go abroad, after due investigation with the Associations concerned with regard to the number of unmarried Zoroastrian Boys living in their Area to equate the number of girls with the boys there.

C

IN FIELD RELIGIOUS

(a) To promote and encourage the establishments of Atash Dadgahs particularly in the main Centres.

(b) To make available Pictorial and other Religious booklets for all our World children at all Centres.

(c) To encourage the visits of Learned Priests and Scholars abroad year after year to perform Navjote and Wedding Ceremonies and give interesting talks to children on the essence of Right Living as expounded by Zarathustra.

D

FINANCING THE ORGANIZATION

For the execution of these objectives, to gather Funds through :

(a) A small compulsory monthly Contribution of Rs. 5- and more from Individuals earning Rs. 500/- and more, Rs. 10/- from those earning Rs. 1,000/- and more, and equivalent amount or more from Zoroastrians abroad.

(b) Our various Trusts and other Funds.

(c) An initial voluntary donation from all enthusiastic Zoroastrians around the World.

E

DAY-TO-DAY FUNCTIONING OF THE WORLD BODY

For the day-to-day functioning of the World Body to Establish a Headquarter to operate for 2 to 3 years at each world Centre alternately, and for this purpose to :

(a) To appoint a highly qualified *Secretary-General* assisted by 3 Sectional Secretaries of *Economic, Social and Religious Affairs*, and

(b) To issue a *World Magazine* as a Voice of the Zoroastrian World,

(c) To Invite particulars from all World's Zoroastrian families about their size, age, composition etc.,

(d) To Invite all Zoroastrians in the World to be Members of any one or other Association.

F

CONVENING WORLD ZOROASTRIAN CONFERENCES

To arrange convening a World Zoroastrian Conference every 3 or 4 years.

and above all,

G

To negotiate and secure our recognition as an

EMINENT RELIGIOUS WORLD COMMUNITY

with the

UNITED NATIONS ORGANIZATION

We cannot afford to brook any delay for the immediate implementation of these Recommendations; as delay, if any, would be dangerous, and go to nullify the purpose of this writing.